he Living Church

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ART CRITIC AT ST. JAMES', New York [*p. 2*].

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RISTMAS IN REVERSE [P. 10].

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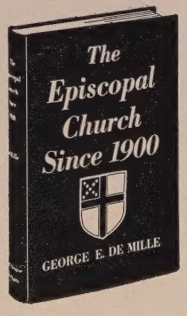

by

The Rev.
GEORGE E. DE MILLE

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

West Texas Election

Simply to set the record straight: I, too, withdrew my name from nomination before balloting began in the election of our new suffragan, the Rev. Richard Earl Dicus, in the diocese of West Texas.

(Rev.) JAMES C. SOUTAR
Rector, Grace Church
Cuero, Tex.

Name of the Church

The diocese of Oregon meeting April 18th at Medford has for the first time in its history memorialized the General Convention of 1955 for a simplification of the name of the Church, and as the author of that memorial I should like to call the attention of your readers to its provisions in the hope that other diocesan conventions or Church bodies may further the intent of the Oregon resolution [see page 12].

The Oregon memorial seeks firstly to avoid partisan controversy and divisiveness by preserving the well-loved name by which the Church is commonly known and normally identified. It seeks further to bring that name into harmony with the legal and official title of the Church, to shorten it to the normal usage, and to avoid awkward and cumbersome nomenclature.

A compromise on the basis of our historic title "Episcopal" between the extreme positions of churchmanship will, undoubtedly, lessen tensions among us. Eliminating the misunderstood adjective "Protestant" does away with a major cause of disagreement by eliminating the need to defend or attack the heritage represented by this title.

We seek simplicity of title and we seek conformity with the rest of the Anglican Communion in which the adjective "Protestant" is not found as a part of the title of any national body. The Episcopal Church of Scotland, which is our Godmother at least, provided us our title in 1789 through Dr. Seabury. It does not use the adjective "Protestant," probably for the reason that it is superfluous and misleading, depending upon the current interpretation. The proud Scots would not have the very name of the Church governed by the existence of another Communion; they will not be negative and "anti-" to so ridiculous a degree!

Our Resolution recognizes the world-wide Church by requesting the insertion on the title page of the Prayer Book the following designation: "according to the Use of THE EPISCOPAL CHURCH (of the Anglican Communion) in the United States of America."

In preparing our Memorial, the work and prayerful study of more than half a century has been considered. In 1903, Bishop Anderson of Chicago delivered his famous analysis of the need for a more accurate, less controversial and simpler title for the Church and from that time on there has been a growing awareness of the need. One by one other non-Latin communions have eliminated the adjective "Protestant" from their titles until t we stand virtually alone in preservin misunderstood, abused and awkward jective.

The occasion is near when the e of generations may be realized. I as prayers and efforts of the whole C in approaching this issue at General vention in a spirit of objective, non tional, historical Christian charity a equally important — Christian clarity

(Rev.) RENE BOZAR
Rector, St. Luke the Physician Chu
Gresham, Ore.

Evening Communion

As a missions clergyman serving a ish and two missions with a total o communicants scattered over 420 miles, I have watched with little su but some vexation the rather shallow ments from some readers concernin recommendation of evening celebrati the Holy Communion.

One of my missions has morning ices six months out of the year an other has none. The parish has two ices each Sunday morning and one on Holy Day. The question arises: do most righteous people advocate tha never take the sacraments to these lying congregations? These people great distances, one family drives 115 round-trip for worship. I seriously that a single dissenter against the r mendation by the Bishop of Mic drives one-tenth that far or any frequently, or has any more valid w or any real awareness of the Real ence of our Lord in the Medicine o mortality.

Holy Writ, Prayer of Consecratio centuries of usage have witnessed institution of the Blessed Sacrament at night. Whenever "two or three gathered together in His Name, exercise the office invested in me best of my ability trying to uphol Holy Priesthood rather than bow the "holy priestcraft."

(Rev.) JOE M. RO
Rector, Calvary Chu
Menard, Tex.

The Cover

Billy Stierwald, whose fath the Rev. George C. Stierwald on the staff of St. James' Chur New York, inspects some of 167 paintings executed by sch children in the city and on hibit at St. James' parish ho April 25th to 29th. The childre art show was held in connect with the church's spring festi for the benefit of the New Y Episcopal City Mission Society

"Over the Altar"

KENTY A. KADILOV—hero of Paul Chavchavadze's novel, *Father Vi-* — was protodeacon of a cathedral ussia, living happily with his wife, a, and their small daughter, Len-. So exquisite was his voice in pro- ing the deacon's part of the Litur- hat he was appointed protodeacon he Russian cathedral in New York. aving Tania and Lenochka for Tania and he tried to think of as a short probation," Vikenty en-

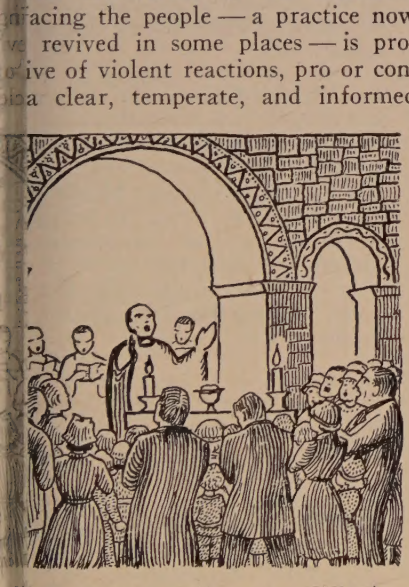
THER VIKENTY. By **Paul Chav-vadze.** Houghton Mifflin. Pp. 306. 75.

upon his new post. Came the Rev- n, and after a time Tania's letters d. Vikenty was unable ever to lo- his wife and child.

evated — somewhat reluctantly — e priesthood, Vikenty was for many , as Fr. Vikenty, pastor of the Rus- Church of the Transfiguration, New City. It is around the life of this and the diverse groups of Rus- composing it — with their petty sies, their mutual suspicions, their spots — that the story revolves.

absorbing book, well written, with character delineation and plenty ntion.

HE celebration of the Eucharist facing the people — a practice now revived in some places — is pro- ive of violent reactions, pro or con. a clear, temperate, and informed



PENLY, *with full responsibility.**

for this practice is *The Celebration e Eucharist Facing the People,* by Minchin.

. Minchin discusses the matter from rical, theological, and practical con- tions. He believes that celebrating "over the altar," to use an equivalent term, was the norm in primitive times and that the celebrant's turning his back to the people came in with that clericalization of the Liturgy around the eighth century that made of it a spectacle performed before the people rather than the joint action of people and priest together.

"But the special contribution of celebration over the altar," says Fr. Minchin, "is that what happens there is done openly so that all may share in it with full responsibility" (p. 27).

The last chapter contains step-by-step directions for so celebrating. Fr. Minchin believes that certain of the tradition gestures (like beating the breast as a sign of penitence) become more meaningful when visible to the congregation.

There is a brief note on liturgical concelebration, four plans of churches, and two halftones of celebration facing the people.

Those interested in liturgical matters will be interested in this booklet, whether they agree or disagree with the author.

THE CELEBRATION OF THE EUCHARIST FACING THE PEOPLE. By **Basil Minchin.** Distributed by Ian Michell, 29 Lower Brook St., Ipswich, England. Pp. 47. Paper, post free, 50 cents, by international money order (78 cents by personal check).

om The Celebration of the Eucharist Facing ople (cover illustration).

In Brief

KINGS AND QUEENS. By **Eleanor & Herbert Farjeon.** Illustrated by **Rosalind Thornycroft.** Lippincott. Pp. 86. $3.

The kings and queens of England "described in witty verses, each with a facing full-page drawing in color." Originally published in 1932, revised a couple of times, and now brought up to date for reign of Queen Elizabeth II.

Books Received

FOOLS FOR CHRIST. By **Jaroslav Pelikan.** Muhlenberg Press. Pp. 172. $3.

DANISH REBEL. A Study of N. F. S. Grundtvig. By **Johannes Knudsen.** Muhlenberg Press. Pp. xiii, 242. $3.50.

THE MYSTICAL BODY OF CHRIST as the Basic Principle of Spiritual Life. By **Friedrich Jürgensmeier.** Translated by **Harriet G. Strauss.** Sheed and Ward. Pp. xxi, 379. $5.

TOLERANCE AND THE CATHOLIC. A Symposium. Translated by **George Lamb.** Sheed and Ward. Pp. viii, 199. $3.50.

MAN AND HIS TRAGIC LIFE, based on Dostoevsky. By **Laszlo Vatai.** Philosophical Library. Pp. viii, 210. $3.75.

ST. LUKE'S LIFE OF JESUS retold in Modern Language. By **G. Aiken Taylor.** Macmillan. Pp. 161. $2.75.

Introductory Papers on Dante

By DOROTHY L. SAYERS

A trained scholar and creative artist brings her vitalizing powers to the task of reviving the living Dante — "who wrote to be read by the common man and woman," but has been largely relegated to the scholar and specialist. Miss Sayers considers Dante's symbolic and pictorial imagery, the meaning of Heaven and Hell, the meaning of Purgatory, the fourfold interpretation of the *Comedy*, the City of Dis, the paradoxes and comedy of the *Comedy*, and clearly reveals the relevance of Dante's great work to twentieth century man. $4.00

Studies in Literature and Belief

By MARTIN JARRETT-KERR

Member of the Anglican Community of the Resurrection

What effect does a writer's faith have on his art? Does a specific faith cramp, or does it release, the imagination? The author contends that there is no one problem, but many, in the relationship between "literature" and "belief." He illustrates these varying relationships through vigorous and penetrating studies of Calderon, Manzoni, Dostoevsky, Ramuz, Kafka, and others. "Admirable essays in literary criticism with a Christian existentialist bent." — DOUGLAS V. STEERE. $2.75

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A plea for the primitive Catholic and universal Evangelical method of celebrating the Eucharist across the altar. Journal of Community of the Resurrection says, "A great deal has been packed into this small work . . . the main points are incontrovertible." Favorably reviewed by Anglican and Roman Catholic (also French) journals.

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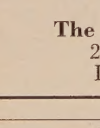

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SORTS AND CONDITIONS

ONE of the children asked me the other day if I had a clean white handkerchief to spare. Since he would have taken the handkerchief without asking if it had been for any ordinary purpose, I guessed (correctly) that something unusual was involved. "What do you want it for?" "To make a horoscope handkerchief."

A COMIC book contained the pattern, with an enthusiastic introduction about the usefulness of such a project to a shrewd old financier such as Scrooge McDuck: It showed the signs of the zodiac around the edge, birth date in the center, lucky number in the corner, etc.

DISNEY comics are good comics — in general. But whether this astrological project was meant in fun, or half seriously, or wholly seriously, it ran head-on into one of my major intolerances.

ASTROLOGY, magic, palmistry, ouija, numerology — the role of such things in our 20th-century civilization, and particularly of astrology, is surprising to those who think this is an age of enlightenment. There are not only movie stars but business men who would not dream of making a major decision without consulting an astrologer. And in addition to the numbers who take their astrology with deadly seriousness, there are many thousands who dabble in it from time to time, occasionally finding themselves influenced to a decision by a device which they thought they regarded only as a toy.

WHAT is so bad about that? The answer is to be found in certain basic Christian ideas about what we are, and what we are here to do; about the universe and the God of the universe, the nature and purpose of His providence, about the manner of His self-disclosure. "Divining" the future, as the word implies, brings God, or a god, into the picture.

CHRISTIANITY recommends two ways of making the unknown known and of penetrating, to a degree, the veil that lies over the future. These two ways are reason and revelation. The way of reason includes science, history, psychology, economics, and all the other ways in which our God-given minds can collect and classify the experience of the past to discover laws and principles for future guidance. Revelation is a part of the data of reason, and reason is a part of the process of revelation: but there is an area of knowledge which consists of God's own disclosure of His nature, will, and ultimate purpose. This is revelation, and it carries us beyond the things that can be proved by the mere systematic study of natural phenomena.

QUOTING an Anglican Bishop, Matthew Arnold said that the purpose of culture was "to make reason and the will of God prevail." And when men and women (or children, for that matter) substitute unreason for reason occult influences for the will of they are entering into league wit altogether different array of spi forces.

THE ARMIES of evil can have no ence over God's world except thr the enslavement of a human soul. what more direct path to such a slavement can there be than the al tion of reason to the unsciences c cultism?

ASTROLOGY has not always bee garded as a mere branch of fortun ing. For a considerable period in tory it was thought to be a scien well grounded in reason as any science. Popes have ordered their in accordance with the advice of a ogers. Some of the great names of modern astronomy — Kepler, Brahe — were not above casting scopes as a sideline. It was an astr cal conclusion that led the wise m the infant Jesus. Certain ancient logical ideas may be said to have b scientifically established today, su the influence of the sun and moon the tides.

HOWEVER, systematic knowledge the stars and heavenly bodies has d into two separate and easily distin able streams — the stream of r known as astronomy, and the stre unreason, known as astrology. Thi son who uses astrology under the neous impression that it is a scie of course, not dabbling in evil but ly making an honest error. The in the situation is the man who as a means of propitiating the fals called "luck."

DEDICATION to "luck" or cha not atheism; it is diabolism, a beli above the natural world there is a natural that is not ordered by and the will of God, but by pure c "Divining" the future by unreas means is based on the unspoke viction that God Himself is unm able, or that a lord of unreason venes between His providence an desires.

STRANGE, is it not, that in so of our present-day thinking it is as that faith and reason are opposite the contrary, reason is itself the cise of faith. The man who lack does not believe in reason; he b in luck, just because he has to in something. It is no accident th stupendous development of n science has taken place in Ch lands; for science itself is based assumption of an orderly, mea universe, and on the conception is the high privilege and duty o kind to make "reason and the God prevail."

SO, MIKE did not get the mate his horoscope handkerchief.

PETER I

he Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

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deadline of The Living Church is Wednes- 11 days before date of issue (Sunday). Late rtant news, however, received in this office the Friday morning nine days before date ue will be included sometimes. When pos- submit news through your diocesan or ct correspondent, whose name may be ob- l from your diocesan or district office.

Things to Come

MAY						
	T	W	T	F	S	
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6	17	18	19	20	21	
3	24	25	26	27	28	
0	31					

JUNE						
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12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

May

Sunday after Ascension.
Olympia convention, to 23d.
Harrisburg convention, to 25th.
Virginia convention, to 26th.
Whitsunday.
Whitsun Monday.
Whitsun Tuesday.
Church Conference of Social Work, N.C.C., to June 2d.

June

Ember Day.
Ember Day.
Ember Day.
Trinity Sunday.
Pennsylvania convention.
St. Barnabas.
First Sunday after Trinity.
Second Sunday after Trinity.
Nativity of St. John Baptist.
Third Sunday after Trinity.
St. Peter.

ving Church news is gathered by a staff of 100 correspondents, one in every diocese and nary district of the Episcopal Church and mber overseas. The Living Church is a riber to Religious News Service and Ecumeni- ress Service and is served by leading national picture agencies.
ember of the Associated Church Press.

Watch for future columns of Man Power. Geared to the practical aspects of how the layman can strengthen his personal religious life, the column will appear bi-weekly.

Man Power

A Department of Laymen's Interests

By L. H. Bristol, Jr.

Mr. Bristol

What About Our Men's Group Programs?

AS YOUR men's group reviews the events of the past winter and makes program plans for next perhaps this list of questions may help you evaluate the present set-up in your parish.

(1) Does our group have defined long range objectives? A laymen's group in New York, celebrating its 10th anniversary, asked key members to write down what they considered to be the group's chief long range objectives. Even after 10 years, much to their amazement, no two statements were the same. The group members lacked agreement on what they were trying to do.

(2) Do we have certain specific short term goals as well? For example, your men's group, like one association in Pennsylvania, might for its overall objectives list "promoting the growth and work of the parish, diocese, and national Church through concerned Churchmen." As its short term goals, on the other hand, the same group might issue some such statement next fall as: "This year we are going to (1) study the prayer book; (2) sponsor the Advent Corporate Communion; (3) form a group of laymen to do two-by-two calling in an effort to stimulate new interest in our parish." It is wise to have these short term projects spelled out, but it is important not to bite off more than you can chew.

(3) Do our members know these long and short range objectives? Why not publish the year's events on a wallet-size card with the objectives clearly listed on the reverse side? A group in Alabama has found members like it.

(4) Are all our programs planned with these aims in mind and with the proper spiritual emphasis throughout? One group in New Jersey devotes meetings to such topics as "raising rambler roses." As an old proverb goes: "This may be a purple patch, but its place is not here." The Garden Club is a more fitting place for a discussion of roses!

(5) How often should our meeting be held? One men's group in Manhattan found that by meeting on the same day of the week once a month, attendance was stepped up. Members automatically knew when the next meeting would be.

(6) Do we publicize our meetings enough? Remember there is considerable competition for the average man's time in most communities today. Publicizing your meetings can be done effectively and simply through the weekly bulletin, direct mail, your bulletin board, or just phone calls. It certainly ought not to be necessary to send out a press release every time you schedule an event! Why not ask a few members each to call two others? This method is a regular practice in a nearby parish in our diocese.

(7) Do we schedule "the same old thing" every year, or do we offer variety? There is little that kills attendance faster than too predictable a series of events year in and year out. When an oldtimer protests, saying in effect, "But we've always done it!", isn't that proof that an evaluation of your program is overdue? A change of pace can do wonders for the success of your programs. In the diocese of New York it has been found that panel discussions are a helpful change from the monotony of the usual discussion groups. One parish found recently that breaking up into smaller "seminar" groups gave members the feeling of greater participation. It is a pity that many of us rely on outside speakers as the line of least resistance.

These are but a few of the questions you and your colleagues may wish to ask yourselves. In the field of science, men speak of synergistic action — the way things combined can often yield a greater result than they could alone. It is a sort of 2 + 2 = 5 situation. It is true of the Church, of corporate worship, and certainly it ought also to be true of men's groups.

"As far as we can tell, has our group had any effect on the spiritual life of the parish or community this year?" you may ask. As you set sights for next year, it may be well to ask this question as well: "Are we offering our men the type of program next year which will help bring them closer to Christ and His Church?"

If we happen ever to be chosen to help plan the programs of a men's group, it will be well to remember we are answerable to more than our rector when we fall short of what might be done.

VOL. CXXX

The Living Church

SUNDAY AFTER ASCENSION

EPISCOPATE

Bishop Ill in Rome

Bishop Keeler of Minnesota has been ill in Salvator Mundi Hospital, Rome, Italy, under the care of Dr. Georgio Mattoli, heart specialist. According to the bishop's cablegram of May 9th to the diocesan office, he was suffering from bronchial asthma.

The United Press reported he had had a heart attack.

The bishop had expected to return on the *Queen Elizabeth* to take part in the diocesan convention and a group of ordinations. He has been traveling through Europe in his professional capacity of Bishop-in-charge of the Episcopal Churches in Europe¶. During the last week in April he had presided at the convocation of the American Churches in Europe, held in Florence, Italy [L. C., May 15th].

Retirement

The Rt. Rev. Donald B. Aldrich, dean of the Princeton University Chapel for the last eight years, will retire July 1st. Dr. Aldrich was Bishop Coadjutor of Michigan in 1945 and 1946, but had to resign because of ill health. Earlier he had served as rector of the Church of the Ascension, New York City, from 1925 to 1945, and as a chaplain in the U.S. Navy from 1942 to 1945, when he served on the staff of Admiral Chester W. Nimitz as assistant to the fleet chaplain.

On the Sixth Ballot

The Rev. Robert Raymond Brown, rector of St. Paul's Church, Richmond, Va., was elected Bishop Coadjutor on the sixth ballot in a special meeting of the convention of the diocese of Arkansas, convened in Trinity Cathedral, Little Rock, on May 5th. Other names which led in the balloting were those of the Rt. Rev. Iveson B. Noland, Suffragan Bishop of Louisiana, and the Rev. J. Hodge Alves, rector of Christ Church, Little Rock, Ark. [see box].

Mr. Brown was born in Garden City, Kan., in 1910. He studied at Texas Military Institute, and Virginia Theological Seminary, and was ordained in 1937. He was married to Katherine Warwick Rust in 1937 and has three children. He served as priest in charge of All Saints' Church, San Benito, Tex., and St. Alban's Church, Harlingen, Tex., from 1937 to 1940, when he became assistant

REV. ROBERT R. BROWN: *Arkansas' choice.*

rector of Trinity Church in Houston. From 1941 to 1947 he was rector of St. Paul's Church, Waco, Tex. Since then he has been rector of St. Paul's Church, Richmond.

A member of National Council from 1945 to 1949, Mr. Brown has served as a trustee of the American Church Institute for Negroes. In 1949 and 1950 he was editor of the *Southern Churchman*.

When notified of his election Mr. Brown said he could reach no de[...] on so important a matter until he [...] visited Arkansas.

Following this election the conve[...] adopted a resolution "expressing [...] pleasure at the election of the [...] Robert R. Brown and extending t[...] our warmest greetings."

Mr. and Mrs. Brown were sche[...] to visit Arkansas on May 10th, a[...] guests of Bishop Mitchell of Ark[...] and Mrs. Mitchell.

Suffragan-Elect

The Rev. Frederick Percy God[...] rector of St. John's Church, M[...] Tex., elected Suffragan Bishop of T[...] May 6th, at a special diocesan co[...] meeting, has accepted his election.

Mr. Goddard was born in Seyr[...] Conn., in 1903. He is a gradua[...] Yale University and of Berkeley D[...] ity School. He was ordained prie[...] 1928 and has been at St. John's Ch[...] since 1927. He was married to [...] Selena Bennett in 1928 and has [...] children.

Very active in diocesan affairs, [...] Goddard was president of the Sta[...] Committee from 1947 to 1949 and [...] 1950 to 1953, secretary of the d[...] from 1942 to 1946, and editor o[...] *Texas Churchman* from 1930 to [...] He has been elected a deputy to Ge[...] Convention five times, in 1937, [...] 1946, 1952, and 1955; is a memb[...] the bi-racial committee of the di[...] and a former dean of the North[...] convocation; and is a member o[...] board of the Episcopal Theological [...] inary of the Southwest. As a fo[...] member of the diocesan Executive B[...] he served as chairman of the depart[...] of missions, the department of Chr[...]

Arkansas Election

Nominees	First C.	First L.	Second C.	Second L.	Third C.	Third L.	Fourth C.	Fourth L.	Fifth C.	Fifth L.	Six[th] C.
Rev. Robert R. Brown	5	9⅓	7	9⅔	7	10⅔	7	11	12	12⅔	17
Very Rev. C. R. Haden		1⅔		⅔							
Rev. Duncan M. Hobart	2		1								
Rt. Rev. Iveson B. Noland	9	4	10	6⅓	11	8	13	9	11	8⅓	12
Rev. J. Hodge Alves	7	4⅔	7	5⅓	7	5⅓	7	4	6	6	
Rev. M. J. Lindloff	3	2	2	3	2	2	1	2			
Very Rev. C. P. Lewis	3	2	2	2	2	1	1	1			
Rev. Sheldon Davis		1⅓									
Rev. David B. Collins		1									
Rev. T. P. Devlin		1									
Total Votes	29	27	29	27	29	27	29	27	29	27	29
Necessary to Elect	15	13⅔									

TUNING IN: ¶**Episcopal Churches in Europe** are: Pro-Cathedral of the Holy Trinity, Paris; Church of the Holy Spirit, Nice; St. James', Florence; St. Paul's, Rome; Emmanuel, Geneva; St. Christopher's, Frankfort; Ascension, Munich. These form "The Convocation of American Churches in Europe," unde[...] jurisdiction of the Presiding Bishop, who appoints a Bish[...] charge. The importance of this work has greatly incr[...] as more and more Americans have gone to Europe.

cation, and the diocesan council com-
ee.

s Suffragan Bishop, Mr. Goddard
be an aide to Bishop Hines, now
djutor of Texas, who will succeed
hop Quin as Diocesan in October of
year.

NITY

ogress Report

Only a progress report will be pre-
ed to General Convention, 1955,
the Commission on Approaches to
ty, according to Bishop Gibson, co-
tor of Virginia, who is vice chair-
n of the Commission and acted, at
Commission's meeting, April 28th,
St. Louis, Mo., for the chairman,
hop Keeler of Minnesota, who is in
rope [see p. 6].

t this meeting a suggestion — for
ussion only — was made that would
ble the Episcopal Church to recog-
e the Methodist episcopate. The Com-
sion suggested that three or more
ops of Churches in the historic epis-
al succession take part in the laying
f hands at the consecration of future
thodist bishops, as Religious News
vice reported.

The Methodists suggested also that
thodist bishops be present at the con-
ation of Episcopal Church bishops,
ough there was no recommendation
t Methodist bishops take part in the
ng on of hands on such occasions.

The official commissions of the two
urches met jointly on April 28th. On
il 29th, 12 bishops from each Church
e invited to meet for unofficial addi-
al discussion. Present from the Epis-
al Church were: Bishops Gibson,
hsolving of Arizona (both Commis-
n members); Bayne of Olympia;
rrill of Chicago; Pardue of Pitts-
gh; Hines, coadjutor of Texas; Mar-
n of Kentucky; Scaife of Western
w York; Smith of Iowa; West, co-
utor of Florida.

INTS

rst Canonization?

Two former bishops, Jackson Kemper
Daniel Tuttle, have been recom-
nded for canonization by Bishop
lles of West Missouri. In making
recommendation to the convention
the diocese, held May 9th and 10th,
Bishop stated that he was convinced
t canonization is a prerogative of a
cesan bishop, but asked that a com-
sion be appointed to study the pos-
lity of canonizing modern saints.

Bishop Welles emphasized that, while he believes that he has the power to canonize, he does not desire to do something that would not have the enthusiasm of the communicants of the diocese. The persons so canonized would be recognized as saints only within the diocese, unless other dioceses took similar action.

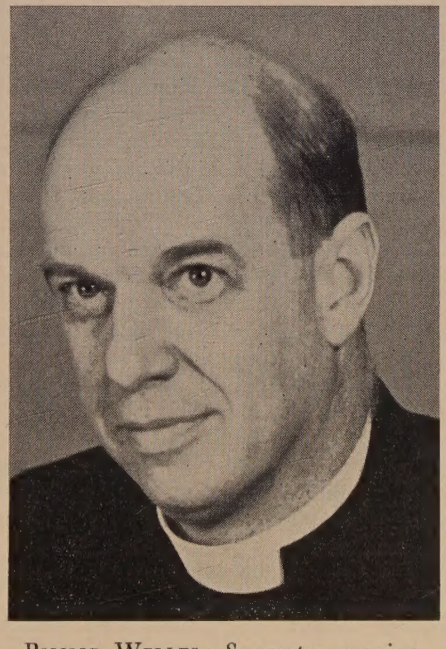
"I do not propose to do this without the support and enthusiasm of a large measure of the diocese. If at the next convention there is not a large measure of support, I shall withdraw the entire idea."

Bishop Welles pointed out that, if the action is approved, it would lead to the first canonization of saints of the western hemisphere on their native soil (Roman Catholic canonizations occur in Rome). The ceremony would take place in Grace and Holy Trinity Cathedral in Kansas City.

Both of the bishops whose names Bishop Welles suggests for canonization were pioneer bishops of large sections of the West. Bishop Kemper, born 1789, was consecrated, 1835, as missionary bishop of Missouri and Indiana. He became first bishop of Wisconsin in 1859 and died in 1870.

Bishop Tuttle, born 1837, was consecrated, 1867, as missionary bishop of Montana, Idaho, and Utah. He became third bishop of Missouri in 1886, and served as Presiding Bishop of the Church from 1903 until his death in 1923.

[For further convention action, see page 12].



BISHOP WELLES: *Suggests canonization of modern saints.*

WOMAN'S AUXILIARY

Grants of $16,000

With the Triennial Meeting of the Woman's Auxiliary but a few months away, the national executive board devoted a large part of its quarterly meeting at Seabury House, Greenwich, Conn., April 22d to 25th, to plans for the large gathering in Honolulu, September 4th to 15th. Mrs. Theodore O. Wedel, presiding officer of the Triennial, met with the board, which drafted a preliminary budget for distribution of the United Thank Offering. When in final form, this budget will be recommended to the Triennial delegates for their adoption.

In an effort to encourage more women to train for full-time professional Church work, the board voted that students entering training school beginning September, 1955, no longer have the obligation to repay scholarships they receive from the Woman's Auxiliary, in the event of their not working two years for the Church.

Although United Thank Offering funds remaining at the end of the triennium were very small, the board made nine grants totaling approximately $16,000. The last grant, for $200 for work on the office and rectory of the Rev. R. B. Lucent, of the Cheyenne River Mission in South Dakota, was dramatically made during the last two minutes of the meeting of the Board, which had been waiting during the weekend for the approval of the Bishop of South Dakota before making the grant.

Included in the rest of the grants were: (1) $800 for equipment for insulation and ventilation and surgical equipment for the Good Shepherd Hospital, New Bern, N. C.

(2) $6,400 for the down payment on a rectory for the new mission at Alturas, in the Missionary District of Eastern Oregon, which has grown at a rapid rate ever since its transfer from the Diocese of Sacramento.

(3) $3,000 was voted to assist in rebuilding St. Paul's Chapel on Ft. Berthold Reservation in North Dakota, which was completely destroyed by fire in January. The Indians themselves are attempting to raise $1,200 toward the new church.

(4) $2,000 will go to the Missionary District of Honolulu for much-needed repairs and equipment at Hawaii Episcopal Academy, Kamuela, which is so greatly in need that students have to carry chairs from one building to another because it has not been possible to put chairs in all classrooms.

NING IN: **Canonization** is the formal recognition of sanc-
, which is itself the work of God the Holy Spirit. Canoni-
ion was for many centuries the prerogative of the bishop of
diocese, being finally (ca. 14th century) reserved to the Pope. Roman canonization today is in effect a pronouncement that the soul of the saint is out of purgatory and in heaven. Such modern Anglican analogies as there are, are simply recognitions of heroic Christian character.

CENTRAL AFRICA

One Kraal

The new Anglican Province of Central Africa was inaugurated on May 9th and Dr. Edward Francis Paget was enthroned as its first archbishop in ceremonies at the Cathedral of St. Mary and All Saints, Salisbury, Southern Rhodesia.

A bishop in Southern Rhodesia for 28 years, Dr. Paget became Bishop of Mashonaland when the latter was set up as a separate diocese in 1953.

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, presided at both ceremonies. He was assisted by Dr. Geoffrey Hare Clayton, Archbishop of Capetown, and nine bishops from Great Britain and South, Central, West, and East Africa.

Inauguration of the new province — made up of the dioceses of Northern Rhodesia and Nyasaland, formerly under the jurisdiction of the Archbishop of Canterbury, and the dioceses of Mashonaland and Matabeleland which were under the Archbishop of Capetown — was marked at an interracial service rich in color and significance.

More than 2,000 people thronged the cathedral church and its cloisters for the service which opened with a solemn procession of torchbearers, choir, subdeacons, priests, canons, and archdeacons. Marching at the end of this group was Archimandrite Dositheos Partides of the Greek Orthodox Church in Rhodesia and Nyasaland.

Then, following a fanfare of trumpets, Lord Llewellin, governor general of the Central African Federation; Vice Admiral Sir Peveril William-Powlett, governor of Southern Rhodesia, and the representatives of the governors of Northern Rhodesia and Nyasaland entered the cathedral.

Meanwhile the Archbishops of Canterbury and Capetown were making their entrance through the cathedral's west door in a procession headed by the bishops in copes and mitres.

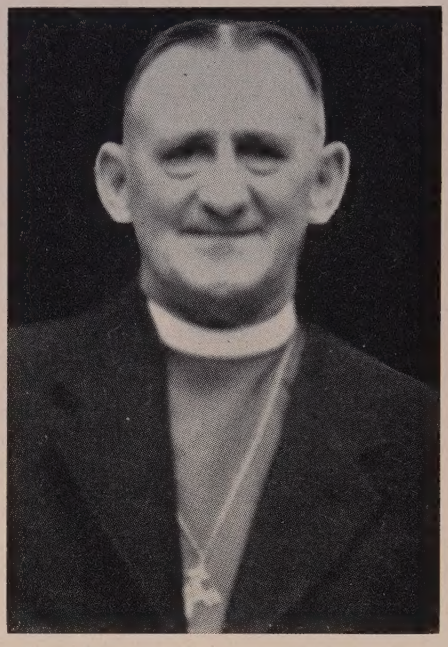
In an inaugural sermon, the Archbishop of Capetown said that "the Church, like Socrates, must be a gadfly."

"It is not your duty to be popular," Dr. Clayton said. "It is your duty to be faithful. It is not your duty to give expression to the views of any one group; it is your duty to give expression to the truth as taught by Christ.

"The Central African Province is a multiracial one. It is for you to create a union of hearts. This cannot be done by force or regulation. It is for you to show the truth that, as men come closer to our Lord, they inevitably come closer to each other.

"There are some who, in good faith, believe that it is better for different races to be kept apart and to grow up in separate kraals. But the Church must be one kraal for everybody."

After the inauguration service, Dr. Fisher laid the cornerstone of the cathedral's new bell tower to be built from a



DR. PAGET: *New Archbishop, new Province.*

fund of £18,000 ($50,000) made available by the Dulverton Trust in Great Britain. An anonymous donor in England earlier had pledged more than £6,000 toward providing it with a set of bells.

During the afternoon the bishops of the province's four dioceses met to elect one of their number as archbishop by secret ballot and Dr. Paget was chosen.

At the evening service a few hours later, the bishops' choice was announced, and Dr. Paget was presented to the Archbishops of Canterbury and Capetown and the assembled congregation. Then, wearing the cope his father had worn at the coronation of King George V and Queen Mary in 1911, Dr. Paget knelt to receive the blessings of, and be enthroned by, the archbishops.

Mashonaland is the oldest and best-equipped of the four dioceses making up the new province. It has an Anglican population of about 75,000, comprising almost equal numbers of Europeans and Africans, with 35 European and 20 African priests.

The diocese of Nyasaland, covering all of Nyasaland and about 20,000 square miles of Portuguese East Africa, is the most predominantly missionary of the four. It has 13 European and 17 African priests, and its cathedral, built entirely by Africans, has a congregation of some 2,000 every Sunday morning. It also has 150 elementary schools, a secondary school, two teachers' trai colleges, a theological seminary, and small hospitals.

The diocese of Northern Rho comprises all of that territory plus 30,000 square miles of Portuguese Africa. It has 21 European and 12 can priests, a theological seminary, a teacher training college. Plans for a cathedral are in progress.

The diocese of Matabeleland, w includes the northern half of Bechu land, has 23 European and 12 Afr priests, most of whom travel an ave of 20,000 miles a year. One o schools, Cyrene, is famous for its a

Dr. Paget, a native of Christ Chu Oxford, England, was ordained in and, after some mission work in I don's East End, came to South A in 1914. During World War I he awarded the Military Cross for his v as chaplain to the Third Brigade o South African Infantry. He was n Bishop in Southern Rhodesia in 192

In his 30 years as bishop, Dr. P has earned a reputation for excel relationships with his native cons ents. On his visits to the Reserves often stayed in recent years with Afr priests who now have well built ho But in earlier days when they had the simplest of huts, he did not hes to accept the bare hospitality offered.

The new archbishop's opinions on relations have aroused some host among conservatives but they have ways been frankly expressed and co geously held. No extremist, he seek promote better understanding betw the races by bringing them together abling the more cultured African meet the Europeans on an equal foo and wishes to "put culture before c and let partnership take the plac patronage." [R

ENGLAND

Convocations Dissolved

The Convocations of Canterbury York were to have met in May, but sessions have been cancelled becaus the dissolution of Parliament. The C vocations are a part of the constitutio the realm, and the Sovereign's writ solving the Convocations is issued a same time as that dissolving Parliam The Convocations consist of two ho a house of bishops and a house of cle The clergy's representatives are ele by the clergy on a diocesan basis.

It is expected that candidates will on the issues involved in recognitio the Church of South India. It is likely that the Convocations will mee October.

Three Budgets or One?

GENERAL CONVENTION will have a choice of three budgets to support the work of the national Church during the coming triennium, noted in last week's report of the National Council ting.

Budget A, amounting to some $6,200,000, will y on the existing work at about the level of 3-1955.

Budget B, at about $7,200,000, incorporates nec- ry increases for urgent needs.

Budget C, at about $8,000,000, adds important k which could be begun if the money were ilable.

The money provides for the entire missionary, cational, and social program officially conducted he Episcopal Church on a national scale, together n a substantial overseas relief program and activ- s in the realm of interchurch coöperation and the menical movement. The actual figures presented to National Council by its Finance Department were ried down to the penny. Each dollar represents e definite thing or service — a textbook for a sion school child, the salary of a devoted priest ayworker, repairs on a chapel where a congrega- meets to praise God — as accurately as matters his kind can be predicted.

These figures will be presented in detail to the gram and Budget Committee of General Con- tion. It will study the estimates, consult with indi- uals and deputations from various dioceses and stricts, interview missionary bishops, and try to e up with the right answer for 1956-1958. So plex is the work of this committee that it is ointed in advance of the Convention by the offi- of the last Convention, and begins its studies e days before the sessions officially open.

What will you have — six million, seven million, eight million dollars worth of spreading the pel, of doing the work of Christ? And if eight ion, why not nine or ten? Measured against the d and the Christian charity that should motivate followers of a crucified Lord, any sum seems small.

But the budgetary edifice is built up on a founda- of choices, and it is the task of the Program and lget Committee to predict and influence these ices. First, there is the question of the individual's ng to the Church. In an ever-growing number of ishes, the system of dividing the individual's dge between parish support and missionary work broken down. People just "give to the Church" leave it to the vestry to decide how much of the money shall be used locally and how much shall be passed on to the diocese. The diocese, in turn, decides how much shall be used within its borders and how much shall be sent to the National Council. The individual's concept of his personal necessities, the parish's concept of its necessities, and the diocese's concept of its necessities are in competition with the needs of the national Church. And at the national level itself, the needs are in competition with each other: missions, domestic and overseas; Christian education; social service work; interchurch activities. It is all a choice between goods, a decision how much good shall be done where.

So the National Council has thought fit to summarize certain of these choices between goods in Budgets A, B, and C. It was argued, and rightly, that even Budget C would seem barely adequate to those who must make decisions at the individual, parochial, and diocesan level if they knew all the facts of far-away projects as well as they know the facts of the work close to home.

It is an excellent idea to present the subject in this way for the Convention's consideration. But, in our opinion, the Convention should adopt only one of the three budgets. It should not adopt A or B, and then call upon Churchpeople to oversubscribe so that C will be met, or give dioceses double quotas one of which would provide the minimum, while the other would provide for "advance work." We have known of diocesan efforts to present local missionary needs in this way, and they have generally resulted in a sum much nearer the minimum than the maximum.

We hope that the Convention will settle upon either Budget B or Budget C, or an intermediate budget incorporating some of the proposed advance work, and will set this before the Church as *the* Budget — what the Convention regards as the rock-bottom minimum the Church can afford to do. In our opinion, the Church cannot afford to stand still, as Budget A would provide. It must move forward, and must do so on the grounds of absolute necessity.

"Works of supererogation" are warned against by the Thirty-Nine Articles — the idea that what we do above a minimum of righteousness is more than we need to do to get into heaven. A budget of supererogation, divided between what we must do and what we would do if we had the money, smacks of the same idea of self-congratulation, and would probably result in such a small advance over the minimum that it would not be worth considering.

Let's adopt a realistic and definite goal for the next three years, and bend every effort to achieve it.

ASCENSION—

CHRISTMAS IN REVERS

At Christmas God descends to man; at Ascension man ascends to God

By the Rev. Marion Matics

Rector of Trinity Church, Cliffside Park, N. J.

"LIFT up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle. . . . Even the Lord of hosts, he is the King of glory." Thus wrote the Psalmist in ages past, and thus upon the day of the Ascension of our Lord occurs the great event of the Psalmist's prophetic hymn: the heavenly gates are lifted up, the everlasting doors swing wide, and the King of glory re-enters the heavenly court, radiant and triumphant, eternally victorious after doing battle with the world.

Thinking in terms of the meaningful imagery by which heaven is described in Holy Scripture (and nobody has invented more satisfactory symbols-in-time of the time-free mysteries), we can, with profit, imagine how wonderful must be this scene. The Creator of humanity returns to His homeland in the form of His human creature. Bursting through time into familiar eternity, He returns to the Godhead as Saviour and Redeemer of men. He returns as one scarred and marked — radiant God in tattered flesh — and upon His hands and feet are marks that never will be effaced, and upon His side a scar.

In the world of time the Apostles are gathered outside Jerusalem, on the summit of Mount Olivet. A moment before, the King of glory was with them in flesh. Now nothing seems to remain but His blessing, and the promise that He will send to them a Comforter. Even as He blesses them, He rises out of time, ascending to that other world of eternity, until hidden from human eye by a bright luminous cloud.

The imagination that stumbles whenever it attempts to picture God is baffled by the scene on the other side of the cloud; but we know that in the eternal present tense of everlasting life is enacted the return of the King to the adoring court. Angels throng to the threshold of time to greet Him. Cherubim and seraphim — creatures of supernatural mystery who are as close to God as the flame to the fire — shout, "Alleluia; Alleluia! Lord most high!" And the four beasts before the throne, each with six wings and "full of eyes within," as they do eternally, resting neither day nor night, "Holy, Holy, Holy, God almighty, which was, and is, and is to come." The four and twenty elders, clothed in white, fall down and cast their crowns before Him, crying, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."

Although the imagination stagger[s] this we know: that on the other side of the cloud, the scarred and marked Man who is the first to enter heaven [by] creation rebelled against the Creat[or]

to the throne of God; and He is ed at the right hand of the eternal her, as the Son between the Holy rit and the Father; and there He rcedes. God, who knows what it is e a man, because He is one of us; knows what it is to be trapped in mire and the stagnation of twisted incomplete history; knowing us in foolishness and our frailty; eternal- intercedes. Thus we pray always rough Jesus Christ our Lord," and s we are assured that our prayers are rd. He who said, "Lo, I am with you ays," even as He ascended to the s, now sits on the ultimate throne of dhead.

The basic personal meaning of the ension is the same theological point ll of the greater days of the Church's r: the meeting of God and man in the son of our Lord, and His triumph r sin and death. It is the overwhelm- fact that since the chasm between l and man is bridged by the Incar- e Son, there now is possible living vital contact between Spirit and n, between the Infinite and the finite, veen the Holy and the fallen, be- en Creator and creature.

In the story of how this wonder came be, there was first the preparation, long history of the people of God, ribed in the Old Testament: then great day when the angel spoke to Blessed Virgin, and by the power he Holy Ghost, God reëntered His en world, using the body of that man as the door of entrance: then the birth, the ministry of the Messiah, passion, the mysterious battle upon vary, the death, the resurrection, the days, the ascension, and the gift of Spirit at Pentecost in the on-going of the Universal Church.

What it means, and what each point part of it means, is that the abyss veen God and man is overcome. God ccessible to man, and man is acces- e to God. When the Almighty said Moses, "Thou canst not see my face: there shall no man see me, and live," as a simple statement of fact that He ce. If a man looked directly at God Father, he would be blinded and con- ed by the glory; and if he looked ctly at God the Holy Ghost, he ld shrivel as before the terrible es of a holy fire: but with the man s Christ, any man could invite Him isit, or break bread, or drink from a lice of wine, or just relax and talk, do any good and human thing.

He partakes of humanity. He is hu- n, and a man is human: and so there omething in common. As He is God, a man is not God, He is a man's y, and the only way, to God.

This basic point of Faith is driven e over and over again by the Chris- calendar. The Ascension, in partic- r, is a sort of reverse picture of Christmas; or better, a completion of the Annunciation, or of the moment when Jesus was conceived in Mary. At the one time — the time of the Annunciation, and later, of Christmas — when God came to humanity, He entered into human nature in the Person of the God-man. At the other time — the time of the Ascension — He took humanity to God, and He promised that all who are united with Him as His friends and followers, who are sacramentally blood brothers and sisters of His in the Mystical Body, likewise will ascend.

Sooner or later — and almost always much sooner that we would wish — all pass beyond the luminous cloud. All leave this world and take the immemorial journey. And it is well to know as we peer wonderingly into that strange cloud, that on the other side there is waiting "the forerunner," as He is called in Hebrews (6:20), who walks in front, leading, that others may follow. He goes to His Father's house to prepare a place for us. He who is God-made-man — fearful God made gentle Christ — represents humanity before God.

Our Lord, it is said in Hebrews, is the great high priest, who like the Jewish priest on the day of the Atonement, has entered into the Holy Place, into the very Presence of God, and there offers sacrifice for his people. This Christly priest — Himself, "a Lamb as it had been slain" — at His Ascension enters into the throne-room of God, offering Himself as both Victim and Priest in the eternal Eucharist of His pleading as man before God for men.

The drama of man's redemption, of course, is never ended, although it is lifted out of time. At the end of the 40 days which followed the resurrection, our Lord standing upon the little hill where the Ascension took place, talked with His friends for the last time as a man among men on this earth. He told them to tarry in Jerusalem and to await the outpouring of the Holy Spirit, which was to come upon them 10 days later. He spoke of sacramental Baptism, and its implication, the bearing of Christian witness to the uttermost parts of the earth, and He commissioned the Universal Church with authority and power for its unending task. He raised His hands, and He blessed the little group of Apostles who were to be the seed, and the Church of the ages, the tree; and in the very moment of blessing, with His hands lifted above them, "a cloud received Him out of their sight." Now, as once the Godhead had descended to man, so did man ascend to the Godhead.

Then, as the Apostles stood amazed, unable to comprehend the last of the miracles wrought by the physical presence of the incarnate Christ, "behold," says St. Luke, "two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The story had not ended. Only an episode had ended. The story was to continue 10 days later, when God came to man again in the Person of the Comforter. The story is to continue when at the font the Baptism of the Holy Ghost is received as promised. The story continues when absolution and forgiveness of sins are granted by the power of the keys. The story continues when the sacramental presence of God at the altar is welcomed to the soul. It is a story continued to eternity, and what it all means is that the gulf between God and man is bridged, and the name of the Bridge is Love.

And some day another episode of the story will be ended, for the Ascension is a gentle reminder of the Second Advent. It is an instinct of the world's religions that whatever has had a beginning must have an ending; and in the way that every human life reaches its earthly conclusion, so the whole of God's creation someday will be gathered in for judgment. "This same Jesus . . . shall so come in like manner as ye have seen Him go. . . ." No one may say when this shall be — perhaps even today, perhaps light years away — but "He shall come again, with glory, to judge both the quick and the dead."

And when the great day does come, when the Lamb of God opens the book with the seven seals, and the seven trumpets sound, and the four horsemen race across the sky, and the seven vials of the wrath of God are poured upon the earth, and Satan is bound, and the record of our humanity is measured against the sacred humanity of the ascended Son, let us pray that we shall not be found so wanting in goodness as to be separated from Him. Let us pray that, from the chaos of the fallen world, He may call to us, beckoning quietly, that we may follow Him to the place He has prepared. Let us pray that we ourselves may understand and experience the Ascension of humanity to God.

What it all means is that the gulf between God and man is bridged, and the name of the Bridge is Love.

WEST MISSOURI

Membership Increase

The convention of the diocese of West Missouri met at Grace Church, Carthage, Mo., on May 9th and 10th.

In his convention address, Bishop Welles noted that membership in the Church in West Missouri has increased 24% in the last five years, and that confirmations and receptions reached a new high of 816 in 1954, up 42% from five years ago. He also stated that with the admission of one new parish at this convention, the total of self-supporting parishes has reached 22, and this number had increased from 12 five years ago.

A committee was appointed to study the possibility of canonizing Bishops Jackson Kemper and Daniel Tuttle [see p. 7].

The convention approved raising the minimum salary of single priests to $3,000 and married priests to $3,300, and received reports including that of the expansion fund committee which is administering receipts of the recently concluded successful fund drive which raised more than $225,000. The committee reported establishment of a new mission at Grandview.

ELECTIONS. General Convention deputies: clerical, Harold Whitehead, Clarence Haden, Edward Sims, Charles Cooper; lay, Gil Miller, Paul Dow, Paul Hoffman, William Moon.

Executive Council: clerical, Charles Cooper, Arleigh Lassiter, Edward Sims; lay, Gil Miller, Robert Hillyard, Richard Lyon.

Standing Committee: clerical, Earle Jewell, Clarence Haden, George Wilson, Richard Trelease; lay, Henry Burr, Albert Hillix, H. L. Rogers, Morton Jones.

CHICAGO

St. James' Cathedral

By an overwhelming vote the convention of the diocese of Chicago made historic St. James' Church the Cathedral church of the diocese. By this action, taken at the opening session May 3d of Chicago's convention, the diocese will have a Cathedral for the first time since 1921 when the Cathedral of SS. Peter and Paul burned.

The Cathedral of SS. Peter and Paul was one of the Church's first Cathedrals, dating from 1861. It was in this Cathedral that the late Bishop Cheney was tried for heresy in connection with the founding of the Reformed Episcopal Church. Once in a wealthy neighborhood, the Cathedral placed increased emphasis on its social service program as its neighborhood changed. Fire loss when the Cathedral burned was estimated at $100,000. Later the unburned portion was used for the Cathedral Shelter, where homeless men were provided free meals and lodging. In 1942 the property was sold and the shelter moved.

St. James' Church was founded by the Rev. Isaac W. Hallam, who was sent to the frontier town in 1834 by the Domestic and Foreign Missionary Society. The present site was bought in 1854. Abraham Lincoln attended services there shortly after his nomination to the presidency, and communicants of the church were active in the anti-slavery movement. The tower and parts of the stone church survived the Chicago fire, although it was badly damaged.

The Brotherhood of St. Andrew was founded at St. James' in 1883 by members of a Bible class conducted by James L. Houghteling.

St. James' served as the pro-Cathedral of the diocese under Bishop Anderson, who died in 1930. Parishioners have approved the transfer of its property, worth more than half a million dollars in real estate and investments, to the diocese.

The convention rejected proposals to change its procedure in electing bishops and in altering and amending its constitution and canons, but approved the proposal to liberalize the canonical limitations on parochial indebtedness.

The proposal that the election of bishops should be by the concurrent vote of both clerical and lay orders was defeated by 81 clerical and 70 lay votes to 32 clerical and 34 lay votes. Under the present provisions of the constitution, the clergy nominate and their choice, upon the concurrence of the laity, constitutes an election of a bishop.

The proposal to change the present article of the constitution which requires the concurrence of the Bishop in any change in the constitution and canons, was defeated by a total of 64 clerical and 48 lay votes to 43 clerical and 39 lay votes. The proposed change would have permitted changes in the constitution and canons without the bishop's concurrence if they were presented at the next succeeding convention and adopted by a two thirds vote of both orders.

The convention also defeated a proposed canonical change which would permit members of the standing committee to be eligible for immediate reëlection.

The adoption of a missionary budget of $338,067, representing a 13 per cent increase over last year, will enable the diocese to meet its full missionary quota of the National Council for the first time since 1927.

ELECTIONS. General Convention deputies: clerical, Howard Kennedy, William Ness, Birney Smith, Jr., Samuel Vose; lay, John Diggs, Becher Hungerford, James Montgomery, Walter Underwood. Alternates: clerical, W. T. St. J. Brown, F. W. Lickfield, James Montgomery, E. H. Badger; lay, Carl Wiegman, Hamilton Newsom, Max Hoffman.

Standing Committee: clerical, F. W. Lickfield; lay, Becher Hungerford.

Dean and Canons

The appointment of the Rev. How S. Kennedy, rector of St. James' Chu Chicago, as dean of the newly for Cathedral Church of St. James' was nounced by Bishop Burrill of Chicag the first meeting of the Cathedral ch ter. The Rev. G. Hurst Barrow named canon precentor.

The Rev. Leland Danforth named an honorary canon, as were Rev. Canon David E. Gibson and Rev. Canon Bernard Iddings Bell, were honorary canons of the former

DR. BERNARD IDDINGS BELL: *Honorary Canon.*

thedral of SS. Peter and Paul. Ca Bell will be associated with the Ca dral staff as a consultant in the co work program of the parish chapter

St. James' will be formally set a as the Cathedral Church on June The Bishop's enthronement will be tember 29th, the fifth anniversary o consecration.

OREGON

Increasing Work Load

The convention of the diocese of O gon, meeting at St. Mark's, Medf April 18th and 19th, authorized election of a bishop coadjutor at request of Bishop Dagwell. Consen the election will be sought from O eral Convention in Honolulu in tember and a special convention for election is expected in October.

Bishop Dagwell said his request prompted by the increasing dioc work load and his anticipated retire in 1958 when he reaches 68. Conse tion of the new bishop coadjutor in 1956 will offer Bishop Dagwell

is remaining years of office and afford successor time to acquaint himself h his duties.

The convention memorialized the neral Convention as follows:

WHEREAS: The inspiring Anglican Con- s of 1954 has increased an appreciation ng us of the need for strengthening ties with the rest of the Anglican mmunion, and

WHEREAS: There has been, for a num- of years past, desire in the Church a change in its legal name to bring it closer conformity with its true nature the common, popularly used and un- stood title, and

WHEREAS: The present legal title has me misunderstood in its implications does not adequately express the nature mission of this Church,

THEREFORE BE IT RESOLVED: That this ese of Oregon, in Convention assem- in April of 1955 pray the General vention assembled in 1955 to adopt the owing name as it should appear on fu- e printings of the Title Page of the k of Common Prayer:

IE BOOK OF COMMON PRAYER Administration of the Sacraments and er Rites and Ceremonies of the Church according to the Use of THE EPISCOPAL CHURCH (of the Anglican Communion) in the United States of America Together with the Psalter

AND BE IT FURTHER RESOLVED: That en the General Convention effects such ion as above prayed for, that the Name pted shall be the Ecclesiastical and icial Title by which the Church shall known and called.

AND BE IT FINALLY ADOPTED: That a y of this Resolution as adopted by this Convention be forwarded as a Memorial to the Secretary of General Convention for presentation to the House of Clerical and Lay Deputies.

It also authorized the dissolution of the Church of the Good Shepherd, Portland, as a parish in union with the convention. Two missions, St. Peter's, Portland, and St. Luke's, Gresham, were granted parish status.

ELECTIONS. General Convention deputies: clerical, Joseph O'Rillion, Alfred Tyson, Hal Gross, Louis Keiter; lay, Dean Brooks, John Vassie, Frank Cooper, Austin Dodge. Alternates: clerical, Rene Bozarth, Leslie Dunton, Perry Smith, H. B. Lamer, Jr.; lay, William Russell, Graham Dean, J. C. F. Merrifield, C. M. Hutchens.

Woman's Auxiliary delegates: Mrs. P. L. Herbig, Mrs. W. A. Hessel, Mrs. Douglas Elliott, Mrs. Earl Gardner, Mrs. J. A. Moore. Alternates: Mrs. W. W. Gabriel, Mrs. Tom Drynan, Mrs. Robert Arneson, Mrs. William Cleg.

Diocesan Council: clerical, Peter Barker; lay, Dean Brooks, Eugene Roehm, C. V. Montgomery, Mrs. Vesey Gardner, Mrs. Henry Atkins.

EAST CAROLINA

Ten-Year Tribute

A tribute to Bishop Wright of East Carolina was a feature of the convention of the diocese held in Wilmington, N. C. April 26th and 27th. The convention marked the 10th anniversary of Bishop Wright's consecration.

The gains of the diocese in the past 10 years were noted. Some of them are: (1) 11 candidates for the ministry, where there were none in 1945, and an increase from 28 to 42 in the number of active clergy; (2) more than 4000 confirmations, reflecting a rate of growth far greater than the area's growth in population; (3) construction of five churches, eight parish houses, and 11 rectories, and repair of many other buildings; and (4) increase of giving—in 1945 East Carolina was an aided diocese, but it now receives no aid from National Council and its $20,000 quota is met in full. St. James' Church, Wilmington, where the convention was held, oversubscribed the $90,000 Builders for Christ campaign for a total of $200,000 within the month before the convention. Contributions to programs within and outside the diocese have climbed as much as 150% since 1945, in spite of the fact that the diocese is in a comparatively low income section. During the past five years the diocese has raised $125,000 in memory of the late Bishop Thomas C. Darst, which is being used to strengthen the missionary work of the diocese.

The diocese has undertaken to purchase a wing of the Good Shepherd Hospital at New Bern, to establish a new Adult Conference Center at Bogue Banks, and to repair the Youth Center at Camp Leach. In recounting these diocesan gains, Bishop Hart of Pennsylvania, who addressed the convention, said they showed that "Church sentiment

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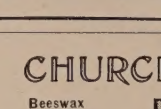
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or its sustained cultivation and encouragement has been largely responsible for the attainment of the diocesan accomplishments in East Carolina." Bishop Hart was the gospeller when Bishop Wright was consecrated. He recalled that Bishop Wright had been elected unanimously on the first ballot.

As a token of appreciation for his work Bishop Wright was presented with a check for $5000 from the people of the diocese.

Bishop Wright addressed the convention, outlining the objectives of the diocese for the future. He asked for the development of a student center in Greenville, for the repair and renovation of rural Negro churches, for the improvement of facilities at Camp Leach, the completion of the conference center, and diocesan financial paticipation in the new St. Christopher's Church in Havelock, N. C., which is a small community near the Marine Air Station at Cherry Point, N. C.

ELECTIONS. General Convention deputies: clerical, Daniel Allen, Mortimer Glover, Gordon Bennett, Wilfred Waterhouse; lay, W. G. Gaither, C. McD. Davis, David Oates, Allen Strange.

Standing Committee: clerical, E. F. Moseley, Stanleigh Jenkins, Joseph Banks; lay, Stanley Woodland, A. H. Jeffress.

Executive Council: clerical, E. G. Brown, E. M. Spruill; lay, Robert Powell, L. S. Ficklen.

VERMONT

Comic Book Resolution

A resolution calling upon the legislature of Vermont to appoint a group to study means of eradicating the sale of crime and horror comic books was adopted by the convention of the diocese of Vermont. The resolution was presented to the consideration of the convention by the Rev. Edwin J. Rooney, chairman of the department of social relations of the executive council.

The convention was one of the largest in recent years. A missionary service was addressed by the Rev. Donald Oakes, of Calvary Church, Cincinnati, Ohio, formerly a missionary to Japan.

ELECTIONS. General Convention deputies: clerical, Harvey Butterfield, John Norris, Harry Jones, Donald Woodward; lay, J. E. Pooley, Charles Park, Oscar Rixford, Samuel Hatfield.

Executive Council: clerical, Herschel Miller, Edwin Rooney; lay, Oscar Rixford, Charles Park.

N. M. & S. W. TEXAS

Constitution and Canons

A three-year period of study, research, and trial was completed when the diocese of New Mexico and Southwest Texas adopted its constitution and canons at the final reading at its convention, April 19th to 21st, in St. Mark's-on-the-Mesa Church, Albuquerque. Two conventions and three clergy conferences had been devoted to a consideration of these, made necessary by the attainm of diocesan status in 1952.

The joint session of the conventi the Woman's Auxiliary, and the Yo Churchmen of the Rio Grande, heard

THEY ALSO SERVE

Mr. John Boden with his sons, J Charles (r.) and Bill. For 15 years J Boden has served as master of ceremo of Trinity Church, New York; for years as an acolyte.

Bill has an impressive seven years singing in the choir behind him as he st on his acolyte duties. John Charles been a server for six years, as well a choir member for three years.

address by Mrs. T. O. Wedel of W ington, D. C., who told of the work the coming General Convention in H nolulu. Reports of work in the Ind field, at the Ft. Stanton Medical Cen St. Anne's Mission and Commun Center, and with the young people w also given.

ELECTIONS. General Convention deputies: c cal, Ralph Channon, Kenneth L. Rice, G. P. Barre, Bancroft P. Smith; lay, Edmund F Robert Folk, James N. Bujac, Ian Benton. A nates: clerical, Charles Davies, F. J. Sedb Charles Henry, George A. Stracke; lay, Dr. L Sibley, Shelby Hogan, Travis White, Wm. Ik

Standing Committee: clerical, Malcolm Tv Lawrence Cantrel, Bancroft P. Smith; lay, Gillett, Edmund Ross, C. H. Eckford.

Executive Council: clerical, Ralph Chan G. P. LaBarre, Charles Davies; lay, J. E. pins, Russ Harding, H. E. Del Castillo.

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CHANGES

Appointments Accepted

The Rev. **Warwick Aiken, Jr.**, formerly in charge of the **Church of the Epiphany, Tunica, Miss.**, is now rector of **St. Luke's Church, Spray, N. C.**

The Rev. **Roberts Bailey**, formerly vicar of **St. Mary's Church, Clarkesville, Ga.**, and **Calvary Church, Cornelia**, is now rector of **Grace Church, Gainesville.**

The Rev. **Albert R. Bandy**, formerly vicar of **St. John's Church, Center, Tex.**, and **St. John's, Carthage**, will on about June 1st become curate at **Christ Church**, 509 Scott St., **Little Rock**, Ark., with special responsibility for the youth work of the parish.

The Rev. **W. L. Botkin**, formerly chaplain of **St. Mark's Hospital** and vicar of **St. Peter's Church, Salt Lake City**, Utah, is now vicar of **St. Paul's Church, Crescent City**, Calif. Address: 1M St.

The Rev. **Elmer M. Boykin**, formerly in charge of **St. Thomas' Church, Belzoni, Miss.**, and **St. John's, Lexington**, is now in charge of **All Saints' Church, Tupelo, Miss.**

The Rev. **Lawrence Crawford Butler**, formerly vicar of **All Saints' Chapel, Lockport, N. Y.**, is now rector of **Emmanuel Church, Emporium, Pa.** Address: 136 E. Fourth St.

The Rev. **Henry H. Crisler**, formerly rector of **St. Stephen's Church, Indianola, Miss.**, in charge of **All Saints' Mission, Inverness**, is now in charge of the **Church of the Mediator, McComb**, and churches at **Magnolia** and **Summit.**

The Rev. **L. C. Howell**, formerly rector of **St. Timothy's Church, Milwaukee**, is now assistant of **St. Paul's Church, Milwaukee.** Address: 914 E. Knapp St., Milwaukee 2.

The Rev. **James Ernest Leach**, formerly vicar of the **Church of the Good Samaritan, Gunnison, Utah**, will on June 1st become rector of **St. Paul's Church, Manhattan, Kans.** Address: 611 Poyntz Ave.

The Rev. **Edd L. Payne**, former curate of **St. Augustine's Chapel of Trinity Parish, New York**, is now assistant of **St. John's-in-the-Village, New York.** Residence: 33 Perry St., New York 14. Fr. Payne will assist the rector of St. John's, the Rev. Charles Howard Graf.

The Rev. **Frank M. Southard Smith**, formerly on the staff of **St. Philip's in the Hills, Tucson, Ariz.**, is now associate to the rector of **St. Augustine's-by-the-Sea, Santa Monica, Calif.** Address: 313 Euclid St.

The Rev. **Joseph M. Trask**, formerly vicar of the **Central Maine Missions, Brownville Junction, Maine**, is now vicar of **St. Luke's Mission, Caribou, Maine.** Address: 32 S. Main St.

The Rev. **Rempfer L. Whitehouse**, formerly rector of **St. John's Church, Wichita, Kans.**, is now on the staff of the **Church of the Epiphany**, 201 S. Ashland Blvd., **Chicago.**

Resignations

The Rev. **Thomas G. Mundy**, rector of **St. Andrew's Church, Darien, Ga.**, for the past three and one-half years, has retired from the active ministry and is now living in Valdosta, Ga.

Depositions

Farnum Virgil Wood, presbyter, was deposed on April 11th by Bishop Donegan of New York, acting in accordance with the provisions of Canon 60, Section 1, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry.

Ordinations

Priests

Connecticut — By Bishop Hatch, Suffragan, acting for the Bishop of Connecticut: The Rev. **John Bassett Moore Frederick**, on April 30th, at St. Peter's Church, Cheshire, where he is curate; presenter, the Rev. Morgan Porteus; preacher, the Rev. S. K. Elmslie. The ordinand is also chaplain at the Episcopal Academy, Cheshire.

Louisiana — By Bishop Jones of Louisiana: The Rev. **Alfred Mead**, on April 30th, at St. John's Church, Kenner; presenter, the Rev. T. L. Sinclair; preacher, Bishop Noland, Suffragan of Louisiana.

Mississippi — By Bishop Gray: The Rev. **Edsel L. Keith**, on January 25th, at Christ Church, Holly Springs, where he had been in charge as deacon and is now rector; presenter, the Rev. P. E. Engle; preacher, the Rev. Emile Joffrion.

Newark — By Bishop Stark, Coadjutor of Newark, acting for the Bishop of Newark: The Rev. **Louis Hallgring, Jr.**, on April 30th, at Christ Church, Harrison, N. J., where he is assistant; presenter and preacher, the Rev. Morgan Smith, Jr. Fr. Hallgring is also an instructor at Hunter College.

Pennsylvania — By Bishop Hart: The Rev. **Alfred Vail**, on April 23d, at St. James' Church, Downingtown; presenter, the Very Rev. P. C. Van Der Hiel; preacher, Bishop Vander Horst, Suffragan of Tennessee.

Tennessee — By Bishop Barth: The Rev. **Jack Denver Bowling**, at St. John's Church, Memphis; presenter, the Rev. W. M. Pennepacker; preacher, the Rev. D. E. Watts; to be in charge of St. Edward's, Memphis.

By Bishop Vander Horst, Suffragan of Tennessee: The Rev. **John Otis Simpson-Atmore**, on April 28th, at St. Thomas' Church, Elizabethton, where he will be in charge; presenter, the Rev. H. M. Mueller; preacher, the Rev. G. T. Welsch; address: Box 528, Elizabethton.

By Bishop Barth: The Rev. **Albert Arnold Nelius**, on May 5th, at St. George's Church, Nashville, where he will be assistant; presenter, the Rev. R. M. Shaw; preacher, Bishop Vander Horst, Suffragan of Tennessee.

Vermont — By Bishop Van Dyck: The Rev. **Charles P. Scott**, on April 22d, at St. Stephen's Church, Middlebury; presenter and preacher, the Rev. H. H. Jones; to continue as chaplain of Middlebury College.

Milestones

The Rev. **Harold G. Willis** celebrated his 30th anniversary as rector of **St. Mark's Church, West Orange, N. J.**, on the second Sunday after Easter.

Marriages

The Rev. **James Biggs Trost** and Miss **Mary Creighton Stackpole** were married on May 7th at St. Stephen's Cathedral, Harrisburg, Pa., where the bridegroom is assistant.

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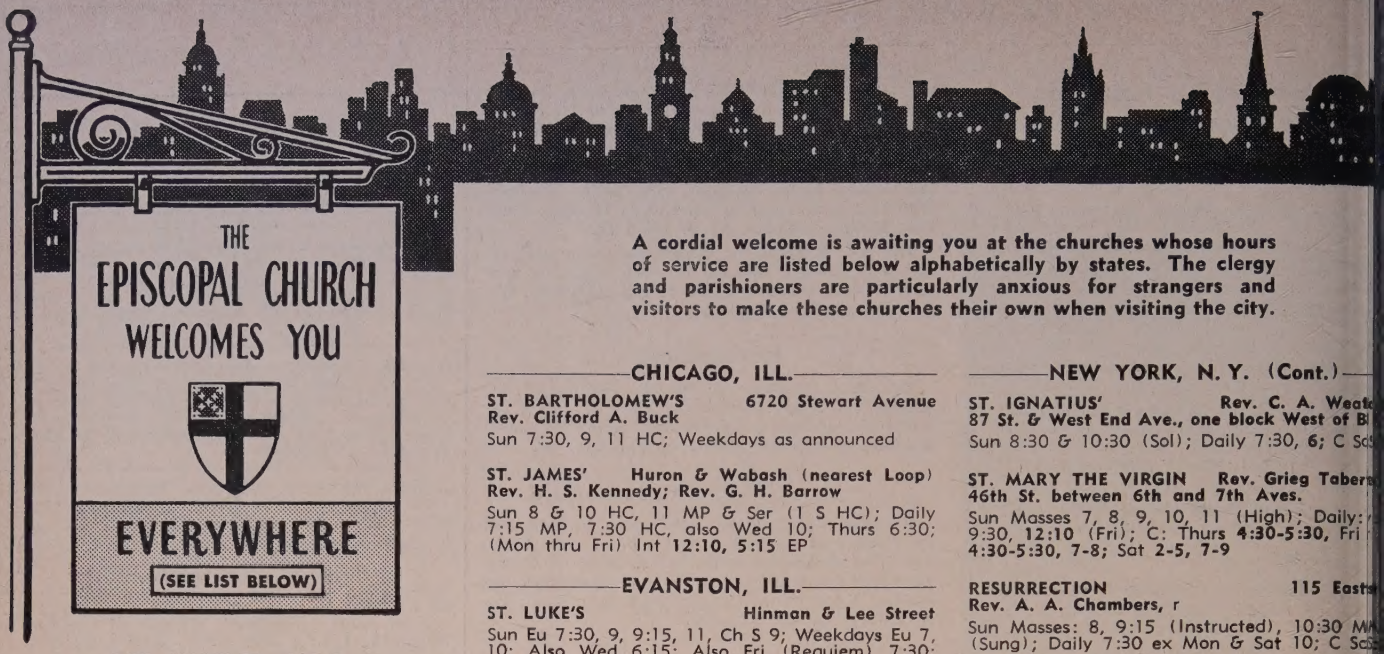

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Sun 7:30, 9, 11 & **7;** Daily 7:30 & **5:30;** Thurs & HD 9; C Sat **4:30-5:30**

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Sun 7:30, 9 (& Sch), 10:40 MP, 11 (Sol), EP & B **7:30;** Daily 7, Wed & HD 10, EP **6;** C Sat **5, 8**

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon, Wed, Sat & HD 9; C Sat **1-3, 7-8**

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

OMAHA, NEBRASKA

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat **4:30-5**

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Phillip F. McNairy, D.D., dean; **Canon Leslie D. Hallett; Canon Mitchell Haddad**
Sun 8, 9:30, 11; Mon, Fri, Sat HC **12:05;** Tues, Thurs, HC 8; Prayers, Ser **12:05;** Wed HC 11, Healing Service **12:05**

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), 11:45, MP 9:30; Daily 7, Thurs 10; C **7:30-8:30**

NEW YORK, N. Y.

NEW YORK CATHEDRAL (St. John the Divine)
112th and Amsterdam, New York City
Sun HC 7, 8, 9, 10, MP, HC & Ser 11, Ev & Ser **4;** Wkdys HC 7:30 (also 10 Wed & Cho HC 8:45 HD); MP 9, Ev **5.** The daily offices are Cho ex Mon

ST. BARTHOLOMEW'S Park Ave. and 51st Street
Rev. Irving S. Pollard, Minister in Charge
8 & 9:30 HC, 11 Morning Service and Ser; Weekday HC Tues 10:30; Wed & Saints' Days 8; Thurs **12:10;** EP Tues & Thurs **6.** Church open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev **6**

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Tues & Thurs & HD HC 8 & 12; Thurs Healing Service **12:30;** Daily: MP 8, EP **5:30**

NEW YORK, N. Y. (Cont.)

ST. IGNATIUS' Rev. C. A. Weat
87 St. & West End Ave., one block West of B
Sun 8:30 & 10:30 (Sol); Daily 7:30, **6;** C Sa

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 9:30, **12:10** (Fri); C: Thurs **4:30-5:30,** Fri **4:30-5:30, 7-8;** Sat **2-5, 7-9**

RESURRECTION 115 East
Rev. A. A. Chambers, r
Sun Masses: 8, 9:15 (Instructed), 10:30 M (Sung); Daily 7:30 ex Mon & Sat 10; C Sa

ST. THOMAS 5th Ave. & 53rd
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 1 & 3 S, MP & Ser 1 Cho Ser **4;** Daily 8:15 HC, Thurs 11, HD 1 Noondays ex Sat **12:10;** Ev daily ex Sat **5:1**

THE PARISH OF TRINITY CHURCH
Rev. John Heuss, D.D., r

TRINITY Broadway & W
Rev. Bernard C. Newman, v
Sun HC 8, 9, 11, EP **3:30;** Daily MP 7:45, 12, Midday Ser **12:30,** EP **5:05;** Sat HC 8, EP HD HC 12; C Fri **4:30** & by appt

ST. PAUL'S CHAPEL Broadway & Fult
Rev. Robert C. Hunsicker, v
Sun HC 8:30, 10; Daily MP 7:45, HC 8, M Ser 12 ex Sat, EP **3;** C Fri & Sat **2** & by app

CHAPEL OF THE INTERCESSION
Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun HC 8, 9:30 & 11, EP **4;** Weekdays HC 7 & 10, MP 9, EP **5:30,** Sat **5,** Int 11:50; **4-5** & by appt

ST. LUKE'S CHAPEL 487 Hudso
Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sa **8-9,** & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer M
292 Henry St. (at Scammel)
Sun HC 8:15, 9:30, 11, **12:30** (Spanish), EP Daily: HC 7:30 ex Thurs, Sat HC 9:30, C Sat **5:15**

ST. CHRISTOPHER'S CHAPEL 48 Henry
Sun 8, 9:30, 11, **12:15** (Spanish Mass), **7:3** Daily 8, **5:30;** Thurs & HD 10

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17
Sun HC 8, 9, 11, EP **4;** Daily 7, 7:45, 12, Thurs & Sat 9:30; Tues & Fri **12:10;** C Sa

COLUMBIA, S. C.

GOOD SHEPHERD 1512 Blandi
Rev. Ralph H. Kimball, r
Sun 8, 9:45, 11:30; Tues 7; Thurs & HD 1 EP **5:45;** C **6** & by appt

MADISON, WIS.

ST. ANDREW'S 1833 Rege
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Daily as anno

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